

DISLOYALTY
OF
LANGUAGE 11
Questioned and Censured.
OR,
A SERMON
Preached against the licen-
cious loosenesse of Seditious
TONGUES.

By Rich. Tongood B. D. one of His Ma-
jesties Chaplains, and Vicar of Saint
Nicholas Church in Bristol.
January 17. 1642.

*Put them in minde to be subject to Principalities
and Powers, to obey Magistrates, to be ready
to every good work, to speak evil of no Man.*
Tit. 3. 1, 2.

BRISTOLL,
Printed for Rich. Harpell, and are to be sold
by him in Bristol, 1643.

DISLOYALTY
OF
LANGUAGE
Questioned and Confuted.
OR,
A SERMON
Preached against the
consequences of sedition
T O N E E S.

By Rob. Trenchard B. D. one of His Ma-
jesty's Chaplains, and Vicar of St. *St. Andrew's*
Nicholas Church in Bristol.
January 17. 1642.

But when we would be subject to Tyranny
and Power, we are oblig'd to be ready
to every good work, to speak evil of no man.
Tit. 2. 1, 2.

B R I S T O L.
Printed for Rob. Hurd, and are to be sold
by him in Bristol, 1643.

To the Reader.

Christian Reader, give me
leave to acquaint thee concerning
this Sermon following,
that as it was necessary
discharge of duty that at
first drew it to the Pul-
pit, so it is vehement im-
portunity that hath now
brought it to the Presse;
of such foule Schisme
and Faction did our Pul-

A 2

pits

pits ring of late, that
was tedious to hear, grie-
vous to remember. A

* January
15. 1642.

on the
words of
the Psal-

mist,

Psal. 94.

20.

a Aa. 17.

16.

b Jer. 20.

9.

c Si natura

negat, fa-

cit indi-

gnatio ver-

sum Qua-

lemcunque

potest. In-

venal. Sa-

tyr. I.

last there was * brought

into the Pulpit such

singular master-piece

furious Sedition, that

* Spirit was stirred

me, b I was weary with

forbearing and could

hold no longer, but took

advantage of my next

Lecture-turn, which fol-

lowed immediately there

upon, not to answer the

arguments, (which in

deed were none,) but

There

shew the iniquity of such
disloyall, such unchri-
stian invectives. The
Presse being now
brought to Brittol bath
given opportunity to
some, to presse me for
publishing these Notes,
with urgent importunity.
d what will not impor- d Luk.
11. 8.
tunity do? Lo, it hath
prevailed to make this
short discourse subject
to thy view, liable to
thy censure, yet intend-
ing both thine and the
publique peace. Compr-
nesse

nesse of stile and
riosity of words expected
not; A trim curious dresse
would have required ei-
ther longer time or im-
bler abilities: such as
it is be pleased favour-
ably to accept & candid-
ly to interpret. If here-
by any little profit may
accrew to thee upon the
perusall of it, I shall
abundantly be satisfied
for all the wrath and
displeasure that by many
was taken against me at
the hearing of it. It is
not

not to be expected, I
know, that all men should
have a minde to imbrace
the truth, but be thou,
good Christian Reader,
be thou satisfied, and
I am,

Thine in the Lord

Jesus Christ,

RICH. TOWGOOD.

not to be expected, I
know, that all men should
have a mind to embrace
the truth, but be that
~~good Christian Reader,~~
as thou findest, and

Imprimatur
Tho. Bristol.

John Child

Jan. 22.

1643.

Rich. Towood.



Iob. 34. 18. The former part.

Is it fit to say to a King, January 17. 1641.
Thou art wicked?

OR the choice of this Text, and forbearing at present my ordinary Theam, I shall not need to use any Preface, the motive will shew it self in our future discourse. The words now read unto you, were spoken by *Elihu* unto *Iob*, the occasion thus, *Iob* being somewhat hardly charged by his friends for an Hypocrite, because so sorely afflicted, doth stand so much upon his own justification, that he doth speak sometimes unadvisedly

B

ly

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ly with his lipps, which was apprehended by the hearers if *Iob* had said, That his punishment was without desert of sinne or transgression by him committed. Hereupon *Elihu* in the Chapter, takes up the Buckler against *Iob*, and undertakes to maintain and defend the Justice of God. Peruse the Chapter and ye shall easily perceive this to be the drift and scope thereof. Among other expressions to convince *Iob*, *Elihu* here useth an argument, *a minore*, &c. verse 19. *Is it fit to say to a King, thou art wicked? and to Princes, yee are ungodly? How much lesse to him that accepteth not the persons of Princes, nor regardeth the rich more then the poor?* which is, as if he should have said, It is not fit to tax an earthly King, and to say to him, Thou art wicked, though he be so, and therefore much more

more unfit it must needs be to
accuse God wrongfully, who is
higher then all Kings. The an-
cedent of this Argument is
contained in verse 18. the former
part whereof I have now pro-
posed unto you; *Is it fit, &c.* It is
delivered by way of Question; but
to make it Argumentative, it must
be reduced into a Proposition.
Now ye shall observe, That
negative Questions are to be re-
duced into affirmative Proposi-
tions, and affirmative Questions,
that is, such as have no nega-
tion in them, into negative Pro-
positions; As for instance *Nehem.*
26. Did not Salomon King of
Israel sin by these things? that is,
did sin by these things: So *Isai*
9. Art thou not it that hath cut
hab, and wounded the Dragon?
that is, thou art it; And *Luke 17.*
were there not ten cleansed?
that is, there were ten, &c. the

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Question in all these places being negative, but the Proposition, is obvious to every common capacity, affirmative: So again we shall see on the other side, Ezek. 13. *He that is a Robber, a shedder of blood, &c. shall he live?* that is, he shall not live, & so it is expounded in the same place. Again, Jer. 58. 5. *Is it such a fast that I have chosen?* that is, it is not such a Fast, &c. The questions here being affirmative without a negation, but every eye sees, such as ought to be reduced into negative Propositions. And indeed such negative Propositions are uttered by way of Question, because Interrogations do more vehemently deny. Thus, I say, It is generally throughout the whole Scripture. This Question though in the Text being affirmative, it is to be reduced into a negative Proposition, *is it fit, &c. that*

Questioned and Censured.

5

it is not fit. Thus then ye have the sence of this Scripture. As for dividing it into parts, I forbear, as unnecessary to our purpose. There is one main thing in the Text, and that onely I shall commend unto you, and it is this, being, ye see, the very sence of the Text, namely,

To speak bitterly and reproachfully of supream Authority, it is a very unfit, unwarrantable, and unlawfull thing.

The words in the Originall are something defective, but that this is the sence, and that some such word, as *fit*, or *lawful*, or the like, is to be understood & supplied, is acknowledged not onely by our Translatours, but also by *Beza* in his Paraphrase on this Book, thus rendring the words, *Num dicere Regi fas fuerit?* and so *Lavater* in his Commentary on the place, *An dicere licet Regi? is it lawfull to say to a King?* *Mercerus*, a man very

learned and skilfull in the Hebrew tongue doth imitate the concisenesse of the Originall in this place with this Latine expression, *An dicendum est Regi?* which thus in English we may follow, *May it be said to a King?* Saint August. in his Annotations on Job doth paraphrase it thus, *Impius est, qui dicit Regi, Injustè agis. Wicked is he that saith to a King, Thou doest wickedly.* The other part of the Text, *thou art wicked*, in the Originall, is *Belial*, that is, a lewd, ungracious and dissolute person; Some derive the word from *Beli* and *gnol*, and so it signifies a man that lives as though there were no law either of God or Man to be guided by; some derive it from *beli* and *iagnal*, and so it signifies a man of no worth, one that is good for nothing: Bitternesse and reproach there is in either, and this is that which here is said to be Unwarrantable and Unlawfull.

Now

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7

Now to make this clear and evident, you have a most plain & peremptory precept *Ex. 22. 28. Thou shalt not revile the Gods, nor curse the Ruler of thy people.* By Gods, as all men know and is expounded in the latter part of that verse, are meant the Princes or Rulers of the people; and when it is said, *Thou shalt not curse them,* the sence is, Thou shalt not speak evill or dishonourably of them. It is said *2 Sam. 16. 5. 7. &c.* that *Shimei cursed David,* and there it is expounded what is meant by *cursing.* Thus said Shimei when he cursed, *Come out, come out thou bloody man, and thou man of Belial, the Lord hath returned upon thee all the blood of the house of Saul, &c.* so, to curse in the Scripture phrase, is to speak reproachfully and disgracefully; and this is the sin which in that piace of *Exodus* is forbidden.

Suitable

Suitable hereunto is that charge
 * *Ne ver-* given by the Preacher, *Eccles.* 10.
bis eleues, 20. *Curse not the King, no not in*
extenuas, *thy thought.* Curse not, that is, * *ne*
deprimas, *vertis eleues,* &c. do not with thy
ne leviter words lighten his esteem, exte
loquaris ut nuate or depresse it, speak not
de re abje- slightly of him as if he were
ctâ. Lorin: of no worth. This, saith the
 in Locum. Preacher, thou mayst not do, no
 not in thy secret heart; how
 much lesse may it be lawfull to
 be done openly, and in the hea-
 ring of others? And M. Cartwright
 upon this place adds, * *Lex in*
universum *vetat,* &c. The Law of
 God doth forbid, That any man
 should in any case speak evill of
 his Prince; and the circumstance
 of this place leads us so far, that
 it may not be lawfull for any of
 the Subjects to speak evill of
 the King.
 * *Lex in u-*
niversum
vetat, ne
Principi
quis male-
dicat. Hu-
jus autem
loci circum-
stantia nos
eo ducit ut
ne de Rege
quidem in-
justo, & *stulte regnum procuranti ex subdito*
quispiam maledicat. Cartw. in Locum.

their King, no, though he be un-
 juſt, and do but weakly govern
 in his Kingdom. Thus far he: And
 if ye look upon the coherence of
 the Text with the foregoing ver-
 ſes, ye ſhall eaſily perceive the
 truth hereof. For Eccleſ. 10. 16.
 Salomon ſhews the miſery of a
 Land under a bad and vicious
 Governour, *Wo to thee; O Land,*
when thy King is a child, (that is,
 to ſhort his, not late, not in years, but
 in manners) *and thy Priſtes eat in*
the morning; that is, are given to
 riot and untimely feaſting in ſtead
 of hearing and debating matters
 of State. This miſery of a Land
 (after a ſhort touch of the con-
 trary happineſſe under a gracious
 King, inſerted ver. 17.) this mi-
 ſery of a Land is amplified, firſt,
 by the effect, which is ruine of
 the Kingdom, verſe 18. ſet down
 by compariſon with an edifice or
 building, which if it be neglected,
 quickly

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quickly goes to ruine. By *much* sloathfulnesse the building decayeth, &c. and then by the causes which are prodigality in excessive feasts and delights for merriment, and oppression of the Subjects in exacting money to procure and maintain all this, ver. 19. and yet for all that, it followeth ver. 20. *Curse not the King*, that is, speak not reproachfully or dishonourably of him, no, not in thy thought. Thus are these verses all along expounded both by Mr. Cartwright, and Mr. Pemble. Only they differ a little in the exposition of the latter part of the 19. verse. And thus ye have the Precept clear, or the Prohibition if ye will, forbidding this sin. Now see Saint Pauls Practice in this behalf, and therewith his judgement likewise, touching this Point. Look into the Book of the Acts of the Apostles

Chap. 23. 1. 3. there ye shall finde
 Saint Paul pleading his cause
 before Ananias the High Priest.
 Wicked Wretch he was, a very
 enemy of Jesus Christ, one who
 should not with Patience heare
 the Apostle so much as speak
 the word of a good conscience;
 presently he commanded
 those that stood by, to smite him
 on the mouth, and yet Saint Paul,
 when in his passion he had over-
 come himself (as the best of the
 Christians are not without their
 weaknesses and infirmities) and had
 reviled him, reproachfully, *As
 if thou wilt wall, being thereof admo-
 nished by the standers by, with a
 voice louder than Gods High Priest, he
 presently cryes Pccavi, saying, I
 confess not, Brethren, that he was the
 High Priest; as if he should have
 said, I confesse my Passion did
 not bear me, I did not consider
 whom I spake, and I acknow-
 ledge,*

ledge, the Word of God teach
me otherwise; for it is written
*Thou shalt not speak evil of the
Ruler of thy People.* The place
aimes at, when he saith, *is
ten*, is that in *Exod.* for the
tioned; and here, by the way,
may take notice, that, that which
is there called *cursing*, is here cal-
led *evil speaking*; see *St. Pauls*
Practice, ye see his Judg-
ment. He will not allow him
to speak one evil word to
Ruler, no though he be never
bad, and (that) because of
Commandment of God. *Q*
ye have any thing more plain
And yet hereunto Reason
might be added, if need were.
For first, consider him in
reference to God; (The Ruler
speak of, the Supreme Ruler)
Consider him, I say, with re-
ference to God, and he is Gods
governor. He is the Minister of God.

and the persons that he, are ordained
of God, Rom. 13. 1. 4. they bear
Gods name, they sit on his
throne, his name they bear, for
to them it is spoken, I have said
ye are Gods, Psal. 82. 6. And on
his throne they sit, for so it is
said, Solomon sat on the throne of
the Lord as King, in stead of David
his Father. 1. Chron. 29. 23. And
can it be lawfull then to speak
bitterly, or reproachfully of
those whom the Lord hath thus
exalted? Surely this very thing is
touch'd in the Precept foremen-
tioned, Lev. 24. 28. Thou shalt
not curse the Gods; this being
intimated as a reason why they
may not be evil spoken off,
because they are Gods, because
they bear his name, and sit on
his Throne, and our blessed mother
Secondly, consider him with
reference to us, he is our Father.
A simple to the signification
ignors C 3 whereof

INVEST *
NOV 17
1. 15
C. 1012

whereof is, my Father, the King) was a title commonly given to the Kings of *Palestina*, but may fitly indeed belong to all Kings. For who knows not, that understands his Catechisme, that the fifth Commandement in requiring us to honour our father, doth instruct us in our duty, as well toward our Prince that is over us, as toward our naturall Father that did beget us? and this is the title that the Scripture gives unto Kings and Queens, They are *nursing Fathers*, and *nursing Mothers*. *Isa. 49. 23*. Now as he in the *Plot* spake of a naturall Sonne, and his carriage towards a naturall Father, so may we say in this behalf, *th* *Queen* *severall* *parallels* *you* *severall* *found* *with* *whom* *should* *we* *bear*, *if* *not* *with* *our* *Father*? Looke on the carriage of *David* towards King *Uriah* his Father. *1. Sam. 20. 30. 34*.
 though

* *Terent.*
Heauton.
Act. 1.
Scen, 2.

though his Father called him *Rebell,* *perverse Rebell*, nay, *Son of* * See the *perverse Rebellion*; that is, one Marg. of wholly given to rebell against our new him; and thereupon also cast a Translat. *Jacelin* at him, yet ye shall not 1 Sam. 20. finde one evill word replied by 30.

Jonathan. Nay, and that all the world may know that *Jonathan* continued in his duty and allegiance toward *Saul*, notwithstanding all the harsh and cruell dealing of King *Saul* shewed towards him, it is recorded by the *Holy Ghost*, at the death of them both, that *Saul* and *Jonathan* were lovely and pleasant in their Lives, and in their Death they were not divided.

Nothing could put *Jonathan* from his Duty and Faithfulnesse to a Father, 2 Sam. 1. 23. In a word what shall become of him, that will speak evill of a Father; the Wiseman shewes, *The eye that mocketh his Father, &c. The Ravens*

of

* Drus.
Apophth.
lib. I.

of the vildes that pick it out, and the
young Eagles shall see it, Pro. 30. 17.
Thirdly, and lastly, Con-
sider the mischief that will fol-
low, if Sovereign authority be
once made vile. *Minister* *regni*, said Rabbi Hananiah, after
alacrum *vanum*, *idcirco* *aret*. Let
fear of authority be laid aside,
which must needs be when it is
made vile, and confusion sudden-
ly must be expected. It is worth
your noting that you read Josh. 5.
14, The Lord magnified Joshua in the
sight of all Israel, and they feared
him. The wise God knows, that
authority the more it is honour-
ed, the more also it is loved and
reverenced by the people; and
therefore did he magnifie Joshua
in the sight of all Israel, and the
effect was answerable, they fear-
ed him indeed. To the like pur-
pose ye finde, that after Saul had
committed that great sin in spi-
ring

ring ~~away~~ the King of the Am-
lekites and the cattell, and had
therefore sharply been reprov'd
by Samuel the Prophet, ~~Saul~~ at
length making some confession
of his sin, and desiring the Pro-
phet to go with him to worship
the Lord, though Samuel at the
first refused, saying, I will not re-
turn with thee, for thou hast reje-
cted the word of the Lord, and the
Lord hath rejected thee, &c. yet
upon a second request, when Saul
saith to him, yet honour me now, I
pray thee, before the Elders of my
people, and before Israel; Samuel
now for the Common peace and
publick good, and to prevent the
dangerous mischief that might
ensue, if Sovereign authority, by
such a man as he was, should
seem in any measure to be slight-
ed or dis-regarded, he doth yield
to the Kings desire to honour
him before the people, and turned

D

again

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again after Saul, 1 Sam. 15. 25, 26

30. 31. 1 Sam. 15. 25, 26

Well then, these premisses considered, that is, the charge and Commandement of God most then once given, Saint Pauls judgment in the point, and practice answerable, with these reasons out of Scripture thus manifested, we may well infer the conclusion; surely, *It is not fit to say to a King, thou art wicked,* or *you will give me leave, from*

* In his
Cōment
on the
Text.

* *Laurens* a judicious and pious expositor, to borrow a few words, thus we may expresse it *sapiens & mentis compos non facit* * *S. Hierom* dicet Regi suo, &c. *A wise man also doth and one that is well in his wits will count it a*

kinde of madnesse. *Simplex praeceptum adhibet audientes, ne ira & furor superati in maledictum & in detractionem Regum & Principum, & prorumpamus, Hieronymus in Ecclesi 10*

20.

no easily utter bitter; and reproach-
full speeches concerning his King,
or the Lords anointed.
First then, to apply it, this may
be a Lesson to the Clergy, not to
bring such maledictions with us
into the Pulpit; such evil spee-
ches concerning supream Autho-
rity, neither directly nor indi-
rectly. *An angry person, saith Sa-
lomon, winketh with his eyes, he
speaketh with his feet, he teacheth
with his fingers.* Prov. 6. 12, 13.
that is, by very nods and signes,
he will make the bitterness of his
minded understood; but, much
more powerfull are his words,
though they be but even indirect
Glances. Oh how many young
Divines have we: (I will not say
Prodierunt Orationes nostrae.) * *Give us
how many young Divines have*
we in these dayes, that choose
for the Pulpit such Theams, and
frame for their Auditory such
discourses

March
22, 1652
Their
Tongues
and
words.
of Paul
1. 19

* *Give us
sentence.*

discusses as to themselves seem
most choice Pieces, and power-
full Engines, to insill into the
Subjects hearts (though some-
times covertly and indirectly) a
vill thoughts, concerning the dis-
cred Person of their dread Sove-
raign? surely, there is in re-
proachfull words a degree of

* Marth.

5. 21, 22.

Their

Tongues
are

swords,

&c. Psal.

64. 3.

* Optat.

Adieu

lib. 3.

* Murder, in taking away the
good name, and what a fearful
thing is it to murder a King? But
sides God and the King usually go
together in Scripture, both in the
honour that is due, and in the
wrong that is done to them; the
Duties certainly are conjoynd

Fear God, Honour the King, 1 Pet.

2. 17. and the sins surely go no

far assunder. * *Super Imperatorem*

non est nisi solum Deus qui facit Im-

peratorem. He that shall presume

so high as to speak evil of God

non gerunt, hath but one step

higher to reach God himself. The

charge

charge was falsely layd indeed a-
gainst *Nabab*, but the manner of
the charge shews what their o-
pinion was, that to blaspheme
God and the King go hand in
hand, *1 Kings 22. 10.* They that
be in Supream authority, it can-
not be denied, but ** interdum non*
de levibus vitiis laborant, they have
sometimes their errours, and
these not little ones; but what
then? *nam à nobis ea divulganda*
non sunt, though it be so, yet we
may not publish nor divulge
them. It hath been alwayes o-
fended as an unwarrantable
course, before the people to
make Promulgation of the Prin-
ces miscarriages. If it be but a
private man, whose errors are
known to thee, Our Saviour bids
the tell him *his faults betweene thee*
and him alone. *Mat. 18. 15.* and
it is infinitely more unjustifiable is it
then in a Popular audience to ex-

** Laqueus
in hunc
locum.*

* *wolph.*
 in 2 King.
 12. 7. fol.
 291.
Tigur: ex-
cus. per
Christoph.
Froschon.
Anno
 1566.
 * *Scholia*
Phil: Me-
lanct: in
Coloss. cap.
2. prope-
nem. ex-
tant Phil:
Mel: &
Scholia in
Epist: ad
Coloss. &
enarratio
Epist: ad
Col.

illuminate the doings of a Prince
De peccatis Principum apud plebem
conqueri, est seditionum Semina ja-
cere, saith * *wolphius* a Learned
 Divine, and Civillan both: To
 complain unto the People of the
 Princes errors, is nothing else
 but to sow the seeds of sedition.

And *Melancthon*, that fa-
 mous and Learned Divine, that
 was so great an assistant unto
Luther in the Reformation, doth
 within the compasse of two or
 three pages in *Octavius*, no lesse then
 three severall times, speaking of
 the Magistrate, declare his judge-
 ment in this behalf. *Non minima*
part est honoris, utraque eorum nostra
Patientia regenda, sicut filii Noe: ma-
jores natu regobant fratrem: id est
little part of honour (saith he)
 speaking of the honour due to
 Magistrates) to cover their errours
 by our Patience, as the elder Sons
 of Noah did hide their Fathers
 naked.

nakednesse; and again a little after,
 * *Nihil est vulgarius quam de Ma-* * *Nihil est*
gistratibus queri, &c. Nothing is vulgaris
 more common, then to complain of *quam de*
Magistrates; the Benefits we receive *Magistra-*
 by them, no Man doth consider, *tibus queri,*
 vices all Men behold; one *Adan* beneficia
 accuseth their negligence, another *que per illos*
 their cruelty, even as Absolon did *accipimus*
 caluminate his Father. *At ejusmodi nemo intel-*
Querelas prohibet Scriptura, cum ligis, vitia
inquit, Principi populi tui non male- *omnes vi-*
ledices. But such complaints, saith *dent, alius*
 he, the Scripture doth forbid, when negligent-
 it saith, thou shalt not curse the Ru- *am, alius*
 ler of thy People. And yet again a *scavitiarum*
 little after, *neque vera est voluntas accusat,*
Dei ut criminatione aut seditionibus quemad-
modum vitia emendentur; It is not *modum ca-*
 the will of God that either by crimi- *lumniaba-*
 nation, or sedition, we should go *tur Patrem*
 about to amend their errors; thus Absolon.
 he: And if this be a course univer- *ibid.*
 sally unwarrantable, how much
 fesse fit is it for Ministers and
 dispensers

dispensers of the word of God
 their Duty is to be Messengers of
 Peace, to be Ambassadors
 for Christ the Prince of Peace
 to lead People on, in the way
 of Peace, and as for those that
 shall do otherwise, the Apostle
 Saint Jude doth reckon them
 but Seductors and false Teachers
 and doth stigmatize them with
 this infamy, that they, who de-
 spise dominion, and speak evil
 of Dignities, are *falsely dreamers*
 that is, are deluded with dreams
 as they that nocturnally defile the
fl:sh. iade 8. And how heinous
 a sin this is, the Apostle there-
 sheweth by the example of Ma-
 thias the Arch-angel, who durst not
 bring a railing accusation, no, not
 against the Devil himself; if an
 Angel, an Arch-angel durst not
 bring bitter and railing words
 so much as against the Devil.
 Judge ye, whether it be a trivial
 trans-

gression for a subject to be guilty of such a sin against his dread Sovereign.

Why, but is it not the duty of Ministers to reprove even the greatest for their offences? True it is; so the reproof be a reproof indeed, and not a reproach. A reproof indeed that is to be accounted, which is given to the face of any man in his own presence, when the sin is discovered, and the wrath of God due thereunto manifested. And thus (yet still remembering their supereminency, with humble * obsecra-

* *Qui libere cum Rege colloqui vult, byssenis*

verbis uti oportet. Plutarch Apophth: and Nathan came to David with a Parable. Nec Regia sumus dignitate immemores, saith Fulgentius, writing ad Regem Trasimundum, lib. 1. non procul ab initio.

E

there

Disloyalty of Language

thereunto called. So did *Elijah* deal with *Ahab*. *1 King*. 18. 19. and 21, 20. So did *Azariah* the Priest with King *Uzziah*, it pertaineth not to thee, &c. *2 Chr.* 26. 18. and *John the Baptist* with *Herod*. It is not lawfull for thee to have the Brothers wife, *Mark*. 6. 18. And if the Preachers at the Court do any way fail, as occasion shall require, to do their duty in this behalf, they must expect to give an account thereof unto Almighty God. But in the Kings absence unto his Subjects, behind his back, as the saying is, to speak evill of him, this cannot go for a reproof, this can neither inform him, nor reform him, nor any way tend to his amendment, but is a meer reproach and calumnyation. Give me a Prophet, the example of one Prophet, that did ever before the people reprehend the errours of a Magistrate in

the Magistrates absence, but onely so far as the people were involved in those errours, and became guilty by obeying their sinfull commands. Thus the Prophet *Micha*, cap. 6. when he saith, *vers. 16.* * *The statutes of Omri are kept*, doth not so much blame the Prince for making those Statutes, as the People for keeping of them; But give me a Prophet that ever did to the people declare the errours of his Sovereign, as they were simply his own errours. I will give you a Son of Belial that did so, that is, *Absalon*, who slandered his Father, and spoke evill of his Government in his Fathers absence; but *there is no man deputed of the King to hear thee*, said he, *2 Sam. 16. 3.* nay, I will give you a Prophet and a Prophetesse that did so too; but whether they did well, or whether it be safe to tread in their stepps, judge yee. *Miriam*

* A Scripture much insisted on to countenance disobedience; though the Prophet doth not reprove them for passive obedience; neither have we (God be thanked) an *Omri* to revive us.

and Aaron though otherwise the
 Saints of the Lord, yet out of too
 great an opinion of themselves
 one time they fell into this dan-
 gerous sin of Sedition; They
 spake against Moses the chief Ma-
 gistrate, Numb. 12. 1. And they
 said, that is, to the people they
 said, hath the Lord indeed spoken
 only by Moses? *ibid.* vers. 2. Moses
 his fault was, he had married an
 Ethiopian woman, *ibid.* vers. 1. that
 is, one of another religion, a
 Gentile, at least may be coun-
 ter Religion; and so powerful
 she was with Moses her husband
 that she was some hinderance
 to him in the Worship of God
 and exercise of Religion, for
 necessity brought her to it, she
 would not suffer her husband
 according to the Ordinance of
 God to Circumcise his child; and
 when unavoidable necessity had
 wrung from her a consent there-
 unto, yet it was not without

Disloyalty of Language

* A Scripture that was likewise abused to disquiet thy people, though the Psalmist there speaks not of his own Sovereign.

that *Miriam* who seems to have been chief in the transgression (for though she were but the sister, yet she is mentioned in the first place, and set before *Aaron* the brother, *ibid. vers. 1.*) she say, for this offence is smitten with leprosie, and though *Moses* himself did most earnestly make intercession unto the Lord for her, yet could he not wholly take off the punishment; for seven dayes at least she must endure the leprosie, and be shut out of the Camp, *ibid. vers. 10-15*. Let them that like the reward, if they please think good, follow the example. True indeed, ye shall find sometimes how the Saints, especially in the Psalms, do complain and make their moan unto the Almighty God, concerning the tyranny of ungodly Rulers, as *Psal. 2. 2. The Kings of the Earth utter themselves, and the Rulers take*

counsel

counsell together against the Lord,
and against his Anointed; and
* shall the throne of iniquity have
any fellowship with thee; which
frameth mischief by a Law? *Psal.*
94. 20. Many other places might
be mentioned of the like nature,
but generally ye shall observe,
those complaints were made to
God, not to the People. *David*
that goes by common repute for
the Authour of the Book of
Psalms, and was indeed the Au-
thour of the greatest part of them,
though in many places he com-
plains unto the Lord of *Sauls*
cruell dealing with him, yet there-
by to dishonour, and vilifie King
Saul before his subjects; this sure-
ly was far from him; for look
into the story, in the first Book
of *Samuel*, and there ye shall not
finde so much as one evil word
uttered by *David* concerning *Saul*,
not to his own dearest friends
and

* The se-
ditionous
handling
of which
words
gave occa-
sion to
this Ser-
mon.

and neereſt allies. When *Ahiſha* his Sifters Son; would needs perſwade him to make uſe of the opportunity offered; and to diſpatch King *Saul* out of the way, the worſt word that *David* uttered againſt him, was, the Lords Anointed. The Lord forbid, that ſhould ſtretch forth my hand againſt the Lords Anointed. And as for the *Pſalms*, wherein he makes his moan to the Almighty, we may probably conceive, they came not abroad to publike view till after *Sauls* death; for ſo it is evident of ſome other parts of Scripture, that it came not abroad preſently ſo ſoon as it was penned, as is eaſie to be collected out of *Prov.* 25. 1. There we read of *Proverbs of Salomon*, they were copied out by the men of *Hezekiah*; between *Salomon* and *Hezekiah*, there paſſed 270. years and all this while ſome of *Salomon*

sign: the Lord highly bidged may
 none: some of David's: follow he
 deep shafts for a long time as well
 as some of others: Parents?
 But I am glad to have fallen upon
 and mention of David, Oh that
 we would take him for our Del-
 verer! A Prophet he was worth
 our imitating; a man after God
 his heart; and if we take his
 Generall Elegie for the time it is
 a good lesson in. Yet shall we
 Lord he carried himself in this
 tribulation, and yet he was not
 discouraged: Prince he was of life
 and death: a Doctor and Preacher
 of the Law: a King, his own
 Son: his life was in danger
 of death, his heart was full of
 sorrow and grief: yet he was not
 discouraged: he was not
 discouraged: when the intense and
 fire of his heart was: that Da-
 vid by their hands might be mur-

F thered,

thereof, promising his ball to give
 him, which his elder daughter
 wife, which yet as a petting
 had not purpose to receive, per-
 form; the King then he flew
 away to Babylon, Oath, and
 left her, four score, and five
 the King's Priests did he cap-
 ture, and hearkened to be made
 thereof, as Sam. 2. 18. upon
 servants did he bestow, and
 fields and vineyards, and
 did, in his estate, forsook the
 riches before hand, that he
 fall thereby, the King who
 they desired to have, even the
 in Sam. 8. 14. he consulted
 with his, and many other
 besides was he guilty of, for
 evil spirit was upon him, and
 must needs go when the King
 strived, and yet notwithstanding
 all this, in that Epitaph for
 call Elegie, David doth not
 much as touch upon any one

his victory, and he talked much of
the good things that were in
the land, and could not but the
people they enjoyed abundance
of food upon the very entrance of
the Song, and thus begins, *The
beauty of Israel is slain, 2 Sam. 1.*
In this glorious title he giveth
us into Saul, because he was King, and
as he was, the beauty of Israel
for this he praised to his people
his valour, and other virtues,
and the sword of Saul returned not
empty, &c. *ibid. vers. 22, 23* and
at length he comes to the
happiness the people lived in
under his Government; *yea, though
the sword of Israel, weep over Saul who
was slain in war in his war, other
things, who put on ornaments of
gold, and gave apparel to his
servants, for the gentile did him hap-
pily under him, though he was
not a caduceus hand measure from
the sea, and thus David yea, so,*

NEW 11 00
155 0000
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*So it was
then ac-
counted
among us.

which he hath bestowed unto the
people to speak of their Sovereign,
he hides his evils, he com-
mends unto them his vices, his
tues upon his becomes a Prophet.
Let us gale him for our people
returne, & such is the ill to returne for
I meddle not with that un-
happy Difference betweene his
Majesty and His Parliament
a businesse I tremble to think on
only my Prayers are, that the
Most High God, the God of
Peace, who maketh War cease,
when he pleaseth, in all the
world, would of his great mercie
finde out some Reconciliation
and cause this unnaturall War
cease, and settle once again Peace
in our Borders; but this we may
observe in the language of the
Honourable House, they are more
sparing of His Majesty then
my particular men of war be
dition. They charge His Majesty

lies evill Counsellours, they fel-
low don't ascend so high as to touch
the Throne; but however, though
sometimes they do; yet who * This
is not what a vast difference was spok-
en of between that which goes on not to
for the whole representative Bo- justify the
dy of the Kingdom, and one one, but
single private man? not private to con-
sider *and private in the counsel of* it since the
not lawful for thee a private man other.
as much as to open thy lips; saith
the right on E. 1. 10. 20. and
was wont to be of some e-
stem among us; and therefore
that of Saint Jude foremen-
ced ever be remembered by us,
for Seducers and false-
teachers by the Holy Ghost they
are all esteemed, that despise Do-
minion and speak evill of Digni-
ties; that is, of the persons of
those that are in authority, as by
the instance of Ananias and the
Sapphira in the next verse there
is shewd?

most plainly appeareth.

Why, but did not the Prophet speak somewhat bitingly at King Zedekiah, when he thus saith, *Thus prophane were the rulers of Israel, Ezek. 11. 3. 4.* the King being in Iudah, and the Prophet far enough from him, even in *Babylon* 1 and were not our *Prophets* words of the like nature concerning Herod, *Go and tell that Fox &c. Luk. 13. 32.*

Before ye receive a direct answer hereunto, this Know, that when we meet with a doubtful place of Scripture, that seems to contradict a plain Text, or a few doubtful places, that seem to contradict a cloud of evident witnesses, the doubtful places are by Exposition and interpretation seriously pondered on, to be reduced to the sense of the plain Text, not the plain Precepts, to the doubtful places, so

that, no doubt arising either from
these Scriptures now mention-
ed, or any other besides these,
(though perhaps it may be a
doubt in itself, by every un-
derstanding, the case to be clear-
ed) May it be so, as warrant us
to transgress the Rules, which
concerning Magistrates, the
Lords, and the King, are so plain-
ly set forth to us; And this
may serve for an answer in gene-
ral; but more particularly
to each of these Scriptures; and
first for the first; It is true, the
Prophet *Ezekiel* did thus sharply
rebuke the King, and this also
when he was far absent from the
King, but I answer, For the sharpness of the
reproof, the Prophet was in-
spired with an extraordinary
spirit (which every Minister
has not) so as to reprove the
King because of the Kings
extra-

* He was
not then
the su-
pream
Magi-
strate, but
a Rebell
against his
Soveraign
and had
broken
his oath
of Alle-
giance,

Ezek. 17.
15, 16, 18.

* Jer. 29.
3.

extraordinary sin, for he
not that which was said in the
of the Lord to him, and he
not himself before the
Prophecy speaking from the
of the Lord, and he said to the

king against King Nebuchadne-
zar who had made him swear
to God, but he stiffened his neck
and hid his face from seeing
the Lord, and he said of the

Chron. 36. 12, 13. that was
his sin, and therefore he
the Prophet Ezekiel to
ordinarily stirred up by the
word of the Lord to give him
such an unspurious proof
proof as would be a seal on his

2. For the abfence, he was
a State Preacher, and his
his Speech to the King, and
sent from Babylon to the
by the Embassadors, the
were to come thither from the
and he was all one

if he had delivered it in presence before the King.

To the second, concerning that of our Saviour to Herod, I likewise answer,

1. The Pharisees came to our Saviour like Foxes, and abused Herods name, (as the Kings name is sometimes falsely pretended) get thee out, say they, and depart hence, for Herod will kill thee, Luk. 13. 31.

this was a meer forgery of theirs, for Herod had no such purpose, he being glad, as is mentioned afterward, that he had an opportunity to see our Saviour, whereof he had had a desire a long season, Luk. 23. 8, and therefore it is conceived by Theophylact and Euthymius, that our Saviour directs his Speech to the Jews here present, not to Herod, and that so much the rather, because

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Disloyalty of Language

the words in the Originall are
 'ΑΝΤΙ ΤΑΥΤΗ, *this* For
 in the singular number
 doth seem to point at *Herod*
 but the Pronoun *Demonstrative*
this, doth seem to point
 at the *Pharisees* there pre-
 sent, as if he should have
 said, *ye* tell your own fox-
 like hearts, &c.
 Grant it be directed to
Herod, yet who of us may dare
 to take that upon him which
 our *Saviour* might, or who
 us can know the hearts of
 Kings, as our *Saviour* did
 is not warrantable for us, nor
 not toward inferiours, always
 to imitate our *Saviour*s expres-
 sions, is lawfull for us in
 the course of our Ministry the
 say of any particular man
 or the *Devil* or to call any
 particular company of peo-
 ple *sonse* serpents, and generation of

* Joh. 6.

70.

* Matth.

23. 33.

of Vipers if not to inferiours, much lesse may we think his example will warrant us to- wards our superiours. And therefore seeing there is nothing to justifie us, and so many things to condemne us, if we walk in this unwarrantable way, let us hereby be admonished for Conscience sake, to forbear all such invectives, for it is not fit to say to a King, As it serves to lesson us of the Clergy, so the people also from silence may take notice of their Duty too, and that in two respects, First, that they take no delight in hearing such things, as tend to the vilifying and dishonouring of sacred Majesty. A strange corruption there is in our nature, we are all willing to hear of other mens duties rather then

* He that ~~our own~~; and * nothing do
goeth a- ~~please~~ better in these dayes the
bout to ~~bitter~~ investives against misca
perswade ~~riages~~ of Authority, and I w
a multi- ~~shew~~ you some reason for wh
rude that I say,

they are 1. The great concourse a
not so flocking to such Preacher
well go- from whom such discour
verned as are expected.

they 2. The diligent attentio
ought to given to them; while Christi
be, shall Duties are Preached, that re
never to salvation of Souls; how
want at- some willingly give themsel
tentive to sleep? how do others
and fa- the female sex especially, pl
vourable with their Children? but
hearers. there be some Bitter discour
Hooker. against Sovereign Authori
Eccles. how do they shake off
Polit. lib. 1. Drowsinesse? not suffer th
the very Children to Quap? and list
first with all the best attention t
words. possibly they can afford?

3. The applause that is
given after such a discourse
hath been heard: An excellent
man, an admirable Sermon,
sweet matter, woud we might
have more of it; it was but too
short, &c.

I cannot here but remember

that of ** Seneca*, *sunt ulcera quædam*

** De Tran-*
quill. anim.
cap. 2.

Some kind of itching ulcers there
are that love to be rubb'd, when
yet by the rubbing the disease is
increased. Such an itching ulcer
there is in the ears of many hear-
ers of this kind; they love to
hear of the failings of superiour
powers, and the more they hear,
the worse they are; the more
doth disloyalty and forgetful-
ness of duty creep into their
hearts. But, Beloved, let me put
you in minde of that of our Savi-
our. *Mark. 4. 24. Take heed what*
ye hear, and Luk 8. 18. Take heed

how ye hear. First, be not desirous to hear that which is not fit to be spoken, *take heed what ye hear;* or if unexpectedly ye do hear such things, yet hear it not with delight, *Take heed how ye hear;* ye shall give an account of your hearing, both *what*, and *how* ye have heard. This ye know, that he who receives an evil report against his Brother, his Equall, is not fitly qualified to be reckoned among the Citizens of *Jer. Psal. 15. 1. 3.* how much lesse he that receives a reproach against his Superiour, his Sovereign: and therefore stop your eares, take no delight in hearing such contumelies against Authority; and surely, this will be one means to further Peace. It is to be feared in this great difference there are fomenters on both sides; There may be such on the Kings side, and how they

* *Detra-*
here, aut
destrahem.
tem audire,
quid horum
damnabi-
lius sit, non
facile dixer-
im. Ber.
nard. de
Considerat.
lib.2. prope
finem.

are

are censured, that stir up the Kings of the earth to war, ye may see, *Revel. 16. 13. unclean spirits like unto Frogs. Spirits*, because by Profession, *Spiritual; unclean*, Because of their unwarrantable Practices; *like Frogs*, because of their clamorous Loquacity; such I say, there may be on the Kings side, and it is too evident there are those that stir up the People on the other side, and why they may not receive the same censure I know not; but this I am sure of, the withdrawing the Ear from such Preachers, is the way to make contention cease, *Take away the fowls and the fire goeth out, Prov. 26. 20.*

Well, this is the first thing concerning the people, that they take no delight in hearing such discourses.

The second is, that they take no liberty to vent concerning the King,

King, evill and dishonourable speeches themselves. The argument in this case holds good also; he that backbiteth his equall, shall be no Citizen of *Zion*. *Psal. 15*, how much lesse he that backbiteth or speaketh evill of his Prince? A strange pronesse there is in our corrupt nature, if we conceive our selves a little wronged; or that we cannot obtain things according to our minde, presently to let loose our tongues even against our betters, and not to spare Supream Authority it self; nay, too ready hereunto some be, though there be no cause given them; such one was *Shimei*, who railed so bitterly on King *David*, *Come out, come out, thou Bloudy man, and thou man of Belial*, *1 Sam. 16. 7*. *David* had done no wrong to him, onely he took advantage of the times, which then did favour every one that

that was *David's* Enemy, and
 some wrong he conceived had
 been done by *David* to his Cousin
 King *Saul*; but mark what be-
 came of this man that so inveigh-
 ed against the King: *David*
 indeed pardoned him, *2 Sam. 19.*
23. but by the just hand and Pro-
 vidence of *God* he was brought to
 a Malefactor's end, *1 King. 2.*
46. yet know that of the wise
 man, *The wrath of a King is as*
messengers of Death, Prov. 16. 14.
and whose provokes him to anger
giveth against his own soul, Prov.
10. 2. surely *David* had just cause
 to be wroth with *Shimei*, for
 though he had unjustly shed some
 innocent blood, yet he ought not
 still, and by every one to be up-
 braided with it, and therefore
 though *David* pardoned him,
 yet *God* made that wrath which
David had so just a cause to
 conceive, to become as Messen-

H gers

*As is im-
plied by
forbid-
ding it to
be done in
the
thought
or bed-
chamber,
in that
Eccles. 10.
20.

*As in that
instance of
Shimei.

gers of death unto him; and will
not the Lord still make his own
words good? hath he said, *the*
wrath of a King is as Messengers of
Death, and shall it not be for thine
upon that of our Saviour, *Heaven*
and earth shall passe away, but my
words shall not passe away, Matthe
24. 35. no, not one jot, or tittle
it, but shall all be fulfilled, *Matthe*
5. 18. and therefore delight not
to hear, be not ready to speak
any evill of the King, for *a Bird of*
the aire shall carry the Voice; and
that which hath wings shall tell the
matter, Eccles. 10. 20. Such was
their care in those dayes, they
durst not * openly speak evill of
the King: But see, strange wayes
the Lord hath to bring this sin to
light, though it be never so se-
cret; and strange wayes also he
hath to bring it to punishment
even when the King hath * per-
doned it.

We

Questioned and Censured.

51

Well then, to conclude; let us all both of Clergy and Laity, be carefull to observe that counsell, and to practise that Duty commended to us by the Apostle, *Fear God, Honour the King*, 1 Pet. 2. 17. *Render unto Caesar the things that are Caesars, and unto God the things that are Gods*, saith our Saviour, *Matth. 22. 21.* Nay, we render not unto God the things that are Gods, unlesse for his sake we render unto Caesar the things that are Caesars; and therefore let Caesar have our honour and Reuerence, yea though in every point perhaps he may not be such as we would have him to be. *Si Magistrorum vita jure reprehenditur, oportet ut eos subditi tiam cum displicent, venerentur*, Greg. Moral. lib. 25. cap. 22. for *Magistrorum* put *Magistratum*, and it will hold more strongly; of the life of the Magistrate de-

H 2 serve

serve justly to be blamed, yet
 ought he by his Subjects, even
 when he please them not, still to
 be honoured. We justly cry out
 upon the Papists for abolishing
 the second, upon the Libertines
 for nullifying the fourth; let us
 take heed, we be not guilty of the
 same sin in making void the fifth
 commandment. Have there been
 any mistakes in our Dread So-
 veraign, as there is no man living
 free from errours (and yet by
 certain Relation of those that
 have well observed him, he is a
 Pattern of Piety to those that are
 about him; but I say) have there
 been any? are there yet any
 why, yet do not thou faile like
 wise to do thy Duty; Three
 things belong to thee in this Be-
 half,

1. Pity him. Though we
 may deceive our selves in our
 own mis-apprehensions too

for who knows the Kings heart? and the best construction that may be, we ought to make of every mans actions, much more of the Princes. But be it so, that there be indeed reall errors, yet thy duty is to pity him, not to revile him; thou knowest not what strong temptations he hath to wrestle with, * *socium* * *Drus.*
quum priusquam ad locum ejus *Apoph.*
adveniret, ne judicato, said Rabbi *lib. I.*
Hillel. Censure not thy Brother (much lesse thy Father) till thou hast stood in his place, and hast tryed the difficulties of his standing. * High places are * *The se-*
cret lets
and diffi-
culties which in publique proceedings are innu-
merable and inevitable, they (meaning the multitude) *have not ordinarily the judgement to consider,* Hooker, *ubi supra.*

Disloyalty of Language

grosse inhumanity, if thou shouldst see a man wrestling with a Lyon, to adde unto his troubles by flinging dirt and stones at his face?

2. Help him with thy prayers. A heavy burthen there is upon the Kings shoulders; and for this cause, as *Salomon* did pray so earnestly in his own behalf, *1 King. 3. 9.* so did the *Psalmist* pen a prayer to be used by his Subjects in behalf of their King, *Psal. 72. 1.* and this by the *Apostle* is required of us all, that *Supplications, Prayers, Intercessions, and giving of thanks be made for all men, for Kings and for all that are in Authority, that we may lead a quiet and peaceable life, in all godlinesse and honesty,* *1 Tim. 2. 1, 2.* And did we pray for them as we should, we would be lesse inclinable to
 speak

to speak evill of them. What,

* out of the same mouth blessing * Iam. 3.
and cursing? My Brethren, these
things ought not so to be. 10.

3. Amend and reform thine
own wayes. The Almighty

doth suffer * Rulers sometimes

to do amisse, and to be worse
then they should, that so he

may punish the iniquity of the
Subjects. It is said, 2 Sam. 24.

That the anger of the Lord
was kindled against Israel, and

He moved David to number the
people: this He, as it is expoun-

ded, 1 Chron. 21. 1. was Satan;
but Satan therein was but Gods

instrument. The people had
sinned; God was angry; that

they may be punished, the
King by divine permission is

led into an error. To the
like purpose ye read of King

Zedekiah, 2 King. 24. 19, 20.
Surely we have had by succes-

sion

* Secun-

dum meri-

ta subdito-

rum tribu-

untur per-

sona regen-

tium. Greg.

Moral. lib.

25. cap. 20.

and again,

pro qualita-

tibus sub-

ditorum

disponun-

tur acta re-

gentium.

ibid.

Deut. 32.

15.

tion an happy continuance of
 severall gracious Princes, and
 for many yeers we have
 lived under them in much
 happinesse and prosperity not
 to be paralleld in other ages,
 or by other nations. * But *Je-*
surun waxed fat and kicked, our
 long peace and great plenty
 hath begot aboundance of
 pride, wantonnesse, excess, se-
 curity, and other abominable
 impieties: for these sins *God*
 hath a controversie with us,
 and through the anger of *God*
 upon us for these sins have we
 not cause to believe that some
 errours in Government may
 have been committed for our
 punishment? Oh, therefore
 let us judge our selves, not
 speak evill of the King; let us
 condemn our selves, not cal-
 lumniate the Lords Anointed.
 If there be any thing amiss in

him

him, we have cause to suspect
it is through our own defaults
and if there be any thing we
would desire should be re-
formed in him, it is to be done
by our Prayers, not by our
criminations; by the amend-
ment and Reformation of our
own wayes, not by the male-
volence and bitterness of our
Tongues.

These things, Beloved, belong
unto us. *Let us study to be Quiet.* * 1 Thess.

and do our own Businesse, namely 4. II.

those Duties that do concern our
selves; Let us not be Eagle-eyed
abroad, especially above us, and
not discern what faults there are at
home; Let no evill words against
sovereign Authority upon any
either suspected or known errour
drop from thee, seeing by that ve-
rily thou dost attract upon
thy Soule that very thing which
eagerly thou reprehendest,

I

even

even the guilt of no light Transgression: for to speak bitterly and reproachfully of supreme authority it is a very unwarrantable and unlawful thing. I know it is a hard matter to perswade people to the duty they like not, and I know the oblique that was cast of old upon *Jeremie* the Prophet when he perswaded the people contrary to their liking to submit to the Government which God at that time had set over them; namely how that he weakened the hands of the men of war, that remained in the City, and the hands of all the people in speaking such words unto them *Jer. 38. 4.* But this, ye see, is the Doctrine which the Scripture teach; and had there been any other way for a Christian to walk in, I would not at this time have commended this unto you. But this being the Truth, by so many evident Scriptures plainly confirmed

Questioned and Censured.

59

confirmed, God grant us all grace
willingly to hearken to it, and
carefully to practice it. Now un-
to this God, the giver of grace, one
in essence, three in persons, be
ascribed, all honour, and glory,
dominion, and Power, here and
every where, now and evermore,
A M E N.

12

A

very where, now and forever,
 communion, and love, his and
 his, all honour, and glory,
 assistance, this in person, be
 that God, the giver of grace, one
 actually to gift or it. Now un-
 themselves to have it, and
 need. God grant us all grace

*A Corollarie that was
not then delivered, but
now added.*

Eff it be so unlawfull to say to a
King, thou art wicked, that
is, to smite him with the
tongue; how is it much more
unlawfull to strike him with a
sword or bullet yor to take up
Arms against him? * The con-
sequence is unavoidable, for as
their words outwardly expressed
are sins of a higher nature then
such anger inwardly conceived,
Matt. 5. 22. To be bloody of
lips of the hand sins of a deeper
die then malevolent speeches and
bitter words of the tongue. Saint
Paul did indeed confesse his er-
rou when in words he had abu-

* With
this Con-
troversie
indeed I
medled
not when
the Ser-
mon was
Preached,
but obvi-
ous it is
to every
mean un-
derstand-
ing, that
of necessi-
ty this
must fol-
low.

sed the High Priest; but what
David by an injurious action had
 wronged King *Saul*, the text
 saith, *his heart smote him*, as in-
 timating a more then ordinary
 measure of sorrow for what he
 had done, 1 Sam. 24. 5, and worth
 your noting it is, that *David* there
 had but cut off a lap of the Kings
 Robe, which a man would have
 thought had been no great injury,
 and if for this *David's* heart smote
 him, Oh! how would his heart
 have ake, how would it have
 bled within him, if he had of-
 fered any little violence to the
 Kings person? And further it is
 to be taken into consideration
 * 1 Sam. 15. 26. that *Saul* at that time * was re-
 jected from being King, † *David*
 † 1 Sam. 16. 12, 13. was chosen and anointed to be
 King in his stead; nay, and more
 the hearts of the whole Kingdom
 were with *David*, both of the
 Countrey and of the Court too

Anoynted and be guiltlesse?

63

for the Text tells us, that * *he* * 1 Sam.
was accepted in the sight of all the 18, 5.
people, and also in the sight of Sauls
*servants: and again, * all Israel* * *ibid. v.*
and Judah loved David, and yet 16.
*again, * his name was much set by;* * *ibid. v.*
so that we may justly say, That 30.
not onely the representative body,
but the whole Kingdom it self
were with *David*. Now lay all
these things together and see if
there can possibly any fairer co-
lour be imagined for rising up a-
gainst any Prince then was here
against *Saul*; so bad and eminent-
ly vicious was he, that he was re-
jected of God, & (as we may just-
ly * conceive) publikely known so
to be. Another chosen & anoynt-
ed of God to succeed him, the
hearts and votes of the whole
Kingdom likewise following and
applauding him, and yet so far
is *David* from striking the King,
that he doth not onely prohibit
others

* For,
known it
was that
David was
designed
to be his
successour
1 Sam. 25.
30.

* 1 Sam.

24. 6. &

26. 11.

* Numb.

16. 11.

* Numb.

26. 9.

others that would have done
 for him, and cry out, * the Lord
 forbid that I should stretch forth my
 hand against the Lords anointed;
 but also is wounded at the heart
 for taking away so much as a
 skirt of his garment from him.
 Indeed it's true, company he had
 about him for his defence, but
 alwayes observe, he fled from the
 King, and never made resistance.
 Believe it, it is no little transgres-
 sion seditionously to rise up against
 supream and soveraign autho-
 rity: do but observe the expres-
 sion which the Holy Ghost useth
 concerning the insurrection of
 Korah, Dathan, and Abiram, against
 Moses and Aaron, it was * against
 the Lord; neither is it barely said
 that they strove against the Lord
 when they strove against Moses
 and Aaron; but thus, * they strove
 against Moses and Aaron when
 they strove against the Lord, so

that

Anoynted and be guiltlesse?

that howsoever their pretence was against *Moses* and *Aaron*, yet the quarrell they had was against the Lord himself. And if God himself be resisted when Sovereign authority is opposed, well may we demand the question that *David* once proposed; *who can stretch forth his hand against the Lords Anoynted and be guiltlesse?* 1 Sam. 26. 9.

Oh that people then would suffer themselves yet at last to be undeceived, and would return to their duty and loyalty, departing from the society of *Korah* and his company, and striving as the men of * *Israel* and *Judah* after *Abshalons* rebellion did, who should be foremost, not with force of Arms, but with all humble submissions, to bring the King back to his house. A strange inclination there is in
K peoples

* 2 Sam.
19. 9, 41.

* Such as
openly re-
prove.
supposed
disorders
of state
are taken
for prin-
cipall
friends to
the com-
mon be-
nefit of
all. *Hooker,*
ubi supra.

* And so
now they
cry out, the Children of God are pe-
secuted.

peoples hearts not onely
think well, but also obstinately
to persist in their good thoughts
of them that seditionally oppose
Authority. Look upon that Re-
ty, *Numb. 16.* *Korah* and those
rebellious Princes that were with
him had not a few, but all the
congregation on their side, *ver.*
and though the Lord made a new
thing, and commanded the earth
to open her mouth and swallow
up the Rebels and their houses
and after that caused a fire
to break out, that consumed two
hundred and fifty more of the
same crew; yet on the very next
morrow all the Congregation
the children of Israel murmured
against *Moses* and against *the Lord*
saying, *ye have killed the people*

of the Lord, Numb 16. 41. so
strongly opinionated were they
concerning the worth of Korah
and his Complices; but let it not
be so with us, let us not be like
unto these obstinate Israelites;
humanum est errare, incident it is
to all mankind to erre and be
deceived, but wilfully and despe-
rately to persist in an error, this
is scarce *humanum*. I forbear to
mention to whom this belongs.

Neither let any man say, we
are not yet convinced, and how
then shall we change our mindes
or alter our course? Why, doth
not that which hath been spoken,
convince thee of the unlawfulness
of disloyall words? and if
so, thou canst not but acknow-
ledge much more the sinfulness
of disloyall actions. But yet a little
more to further thy delivery out
of this snare, give me leave, Oh

Christian in a few words, to put
a case unto thee, and do thou
but suffer thy self a while to be
spectator or a stander by, that the
right may be the better discerned
by thee, and then let thy con-
science judge, whether there be
not evidence enough to convince
thee. Thus take it.

When thou shalt see two oppo-
site parties contending about
point of Christianity, one ad-
hering to the plain sense of the
word of God, wherein many
Scriptures like a cloud of witnes-
ses do unanimously agree; and the
other either wholly declining
Scripture triall, or else by strange
interpretations and uncouth dis-
tinctions glossing upon it, to
make it speak according to their
opinion, which they have in their
minds before hand conceived;
tell me whether it be not easie for
thee to see

thence to judge, whether of the two * Onely
 is in the right. Surely in following *cavendum*
 the * plain sence of the Scripture, *est, ne figu-*
 when multitudes of severall pre- *ratam locu-*
 cepts do therein consent and *tionem ad*
 agree together, we cannot be de- *literam ac-*
 ceived; but for humane interpre- *cipias*, as
 tations, and uncouth distinctions Saint Au-
 invented to avoid that which the *gust*:
 plain sence in so many places re- *speaks*,
 quireth of us, therein we cannot *de Do-*
 be deceived; and just thus *ctrin*:
 stands the case, in this great con- *Christian*:
 troversie of the Kingdom. *lib. 3. ca. 5.*
 On the one side, there is the for in Sa-
 plain sence of holy Scripture, ex- *cramental*
 speeches
 indeed 'tis true, though many Scriptures do
 concur, yet the ~~to sence~~ is not to be re-
 ceived, both because other Scriptures shew
 those speeches are figuratively to be under-
 stood, and also because sometimes accord-
 ing to the letter, not onely things absurd,
 but also in nature impossible, in such
 speeches are injoynd.

pressed in many parts of diuine
 Writ both of the old and new
 Testament ; as for instance,
 plain precept, My son, fear the
 Lord and the King, and meddle
 not with them that are given
 to change, For their calamity shall
 suddenly, and who knoweth the
 end of them both? Prov. 24. 21
 22. Again, another as plain and
 powerfull, I counsell thee to keep
 the Kings commandement, and to
 stand in regard of the oath of God. Be
 hasty to go out of his sight: stand
 not in an euill thing, for he doeth what
 soever pleaseth him. where the word
 of a King is there is power, and
 what he sayeth unto him what doest thou
 Eccles. 8. 2, 3, 4. What need
 mention that famous place, to
 plain to be evaded, Let euery
 be subject to the Higher powers: for
 there is no power but of God. The
 powers that be are ordained of God
 whosoever therefore resisteth
 power

power, resisteth the ordinance of God: * As be-
 tween
 and they that resist shall receive to themselves damnation. Rom. 13. the man
 1, 2. Lastly, to mention no and the
 more, Submit your selves to every Magi-
 strate: be-
 ordinance of man for the Lords sake, strate: be-
 whether it be to the King as su- tween the
 rian, or unto Governours, as unto Kings
 them, that are sent by him. 1 Pet. person &
 2. 13, 14. In all these Scriptures His
 and many more that might be power &c.
 produced, obedience to Sove- such a
 reign Authority is plainly and distincti-
 expressly required, and in all on did
 this we know, God speaks, and the Jewes
 therefore we cannot be deceived. use when
 On the other side, they that they went
 plead for the taking up of Arms, about to
 to stop the mouth and stifle the stone our
 silence of all these Scriptures, and Saviour,
 to avoid the duty therein re- for a good
 quired, they bring strange glosses, work we
 new-found distinctions, & far- stone thee
 fetched explications, but in all this not. Ioh. 10.

Man 33.

Man speaketh, and the language being contrary to the language of the holy Ghost, which so often and so expressly requires obedience, how is it possible if we hearken thereunto, we should not erre and be grossely overtaken? What was it that begot so many absurd errors, and grosse impieties among the Jews but the Rabbinicall interpretations, and Pharisaicall glosses of their Doctors? Hereupon it

** Matth. 15. 6.* *that our Saviour * saith, they made the commandements of God of none effect by their traditions; and which of all the ten Commandments may not be made without effect, if according to our own phantasies and pleasures, we may have leave by limitations, distinctions, and expositions, to glosse upon it?*

And therefore some there be

who

who observing that the light
and evidence of these Scriptures
is too clear to be avoided, have
devised another way to walk,
affirming that though the Jewes
were thus bound to their Kings,
and had no remedy against them,
if they should prove Tyrants, yet
that it is otherwise with us, be-
cause of the difference that is be-
tween the Constitution of our
State & that of the Jewes, where-
in they conceive we are privi-
leged beyond the Jewes, as
reckoning that at the first erecti-
on of a Regall Government in
this Nation, there were some
Capitulations between the King
& the people, in the due perform-
ance whereof if the King
should faile, it might be lawfull
for the people by force of Arms
to compell him therunto, but
herein I pray consider these
four things,

L

i If

* Gen. 17.
6.

If the Jewes had do such Priviledges, how comes it to passe that we should have any? were the Contrivers of our Government wiser then the Almighty that Constituted theirs? Indeed it is true, the Jewes sinned in desiring a Kingly Government above them, yet it is evident that the Almighty had a purpose before hand to settle them into a Monarchy. The promise was long before made unto Abraham, * Kings shall come out of thee, which promise was principally to be fulfilled in Isaac's seed; and therefore though the people sinned in asking a King, yet it cannot be concluded that the Almighty in bringing his low purpose to passe, would make it the lesse beneficiall to them (for what if some did

not

not believe? * Shall their unbelief make the faith of God without effect? *Rom. 3. 3.*) or that he would neglect in that government which himself framed, to make such provision as might best secure the honour of his own name, the purity of his worship, and the safety of his people from the tyranny of back-sliding Princes; surely, if the Lord in his wisdom had fore-seen such a power in the people to have been the best means to prevent the mischiefs that might have befallen that nation, it cannot be conceived, he would have withheld, or have kept it from them; and if he saw it not to be good for

* *Jacob* used un-warrantable means in obtaining the blessing; yet for as much as the Lord had before hand purposed that *Jacob* should have it, it was established upon him in as ample manner as

if he had not sinned in obtaining of it,

Gen. 27.

them, why should we think it to be good for us?

2. The Precepts in Scripture requiring obedience unto Magistrates do not concern the *Jewes* onely, but the *Gentiles* also, and those nations most eminently that were under the *Roman Empire*, whereof our progenitors were a part; for even then when the Apostle gave that charge, that every soul should be subject to the Higher Powers, meaning thereby the *Roman Emperour*, even then was the Nation subject to the dominion of the *Romans*, so that we who were of the *Gentiles* can herein challenge no privilege above the *Jewes*.

3. Where shall this constitution of our State be found, where is any record kept of it? nay, what probability

there

there that there was ever any
such thing in being? what
likelyhood is there that an
elevated Conquerour with
the sword in his hand should
stoop to make Conditions
with a poor conquered
people? certainty of Histories
higher then the *Roman* domi-
nion we have none, and they
were Conquerours. After
them came the *Saxons*, Con-
querours too, & seven King-
doms here they erected: at
length the King of the *west-*
Saxons subdued all the rest,
and by Conquest made him-
self absolute Monarch over
the whole land. At last (to
say nothing of the *Danes*)
came *william* of *Normandie*,
and that (though pretending
a Title, yet) by Conquest too,
and still he bears the stile of
a Conquerour to this day;

and such an absolute Conquerour did he shew himself, even over our very Laws, that he made the Laws themselves to learn another language, speaking in the *Saxon* tongue before, but ever since in the *French* dialect. Some immunities and privileges were afterwards by some of his Successours granted to their Subjects; but a power to take up Arms against themselves did never any of them grant. Indeed if both Houses in their full number had unanimously agreed touching the real being of such a Constitution; it would have caused some doubt in the hearts even of those who of themselves had little inclination to believe it: but now when we see the Houses in this Cause deserted by the greatest part of

of their own Members, what
can we imagine, but that by
their departing, they disa-
vow the thought of such a
Constitution?

4. If there were any such
Constitution of our State,
why should it now be put in
execution, when His Majesty
doth promised, and that with
so many solemn Vowes, to
maintain our Religion, and to
preserve both our Laws and
liberties? Nay, if there were
any such ~~form~~ Constitution
of the State, doth either it,
or any Law of necessity en-
able a wilfull heady Partic-
ular under pretence of opposing
innovation, by tyranny and
assistance of a forraign Power,
to change the ~~known~~ Consti-
tution of the State, and to in-
troduce a forraign Govern-
ment? If *Parvus* himself were
alive

* 1 Sam.

2.5.

* 2 Sam.

21. 2.

alive again, he would abominate such a use of liberty taken up for a cloke of maliciousnesse. This was the sin of the *Israelites*, not simply the desire of a King, but the affectation of a novel Government, * like unto other Nations. Neither will the disorderly change of a Government that is not absolutely evill, by any faire pretences be excused, especially when it hath been long continued and confirmed by oath. The *Gibeonites* by an oath of the *Israelites*, and by long cohabiting with the *Israelites* were woven in among them, as they were incorporated, and become a part of their politie. *Saul* in his burning zeal to the children of *Israel* would have cut them off, and destroyed this politie. * In his zeal to the

children

children of Israel and Judah, the
 Text saith it was not for the
 wealth of the Gibernites would
 greatly have enriched the
 Kingdom, and the possession
 of *Israel* by their ruine would
 have been much enlarged. A
 faire pretence and a shew of
 singular zeal here is; but God
 is angry, and *Sauls* posterity
 pay dear for it. And are not
 we all likewise bound by oath?
 we all have sworn Allegi-
 ance to the King, and the King
 himself hath sworn too, to
 maintain the present Govern-
 ment. And how then can it
 be safe (whatsoever strange
 pretal may be pretended) con-
 trary to oath to demolish this
 Government, though the
 Kingdom by the sacrilegious
 usurpation and alienation of
 Church-lands thereupon en-
 suing, may be much enriched?

M

Whether

Whether therefore we look
upon the King, or whether
we look upon the Kings op-
posites, there is no need that
this Constitution (if any such
thing there be) should now
be put in execution. If we
look on the King, he vows to
preserve our Religion, Laws
and Liberties; if we look on
the Kings Opposites, there is
nothing can justly enable
them to change that Govern-
ment that is not absolutely
evill, and wherein Christian
souls may undoubtedly be sa-
ved; and why then is the
Sword unsheathed against
him, to whom properly it
belongs to bear the sword?
If happinesse here, and heaven
hereafter may be had without
the sword, to whom may we
think shall all these rivers of
Christian blood now shed, be
imputed

imputed at that great and
dreadfull day?

See then, is not here enough to
convince us of the unlawfulness
of bearing Arms against our law-
full Sovereign? The Scripture
doth by the mouth of many wit-
nesses most plainly forbid it;
there is nothing but strained in-
terpretations, and an imagina-
re Constitution left to warrant
it. And are not these poor and
weak grounds for a Christian to
venture his soul upon?

Yet one thing more there is,
whereat many I know do stum-
ble, and that is, the multitude of so
many judicious and godly men
that walk that way; and surely
this must needs be acknowledged
to be the principall part of the
heavy judgement that is upon
us at this day, the strange division
that is among us, and that so
great a number of able men

otherwise learned and pious
 should have, in this particular
 least, the spirit of error powred
 upon them. And yet this is not
 the first time that the like judg-
 ment hath been inflicted upon
 the Church of God. Never was
 the Church of the *times* after
David's dayes in better condition
 for religion then in the time of
 good King *Iosiah*, and yet we see
 what a strange error they ran
 into, in the warre with *Pharaoh*
Necho King of *Egypt*. In an-
 swer for they were, for God did
 advise them to the contrary. Ne-
 ver may we thinke that a busi-
 nesse of such consequence as
 war with so mighty a nation was
 undertaken of the Kings owne
 head; The whole Councell of
 State, no doubt, did con-
 sult with him in it, nor a Prophet
 or Prophetesse (which yet in cases
 of like nature was usuall at other
 times

Anointed and be guiltlesse?

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times) so much as once contra-
dicting; onely *Nicks* their Ene-
my, the text tells us, did dissuade
them, speaking unto them *from*
the will of God. 2. *Chro.* 35. 22.
It is not impossible for a multitude
even of religious-men to be in an
error; and I suppose to any ratio-
nal man it will seem more proba-
ble, that a part of the Church of
England, yea, the greatest part,
may be suffered to erre for a few
years; rather then the whole
Church of God all the world
over for 1500. years, which yet
in some cases by some men, we
all know, is affirmed. Nay, to
come neerer the point, do but
consider in the *Bushe* of *Korah*,
what numbers they were, and
how eminent for religion they
were; that were in this transgre-
ssion of mutiny and sedition;
besides those that were swallow-
ed up of the earth, there were no

* And these two hundred and fifty drew the whole Congregation after them.

lesse then * two hundred and fifty consumed by fire; such was their number: & for their eminency the Text tells us, that they were *famous in the congregation*; Nay, it is doubled, that we might take the more notice of it, *men of renown*. Numb. 16. 2. and if we look on Numb. 26. 9. we shall finde the *Holy Ghost* speaking of some of them with an Emphasis. *This is that Dathan and Abiram which were famous in the Congregation*; and for what were they so famous and renowned? Was it not for their Religion and Piety, that is, for the externall shew of it at least? do not the words of the Congregation intimate so much unto us, calling them *Gods People*, when they murmured against *Moses and Aaron* saying, ye have killed *the People of the Lord*? well, as many as they were, and as famously

pious

pious as they were, they were in a foul fault, and in *terrorem* for all future Ages, they received a fearfull punishment. I write not this to cast an asperſion upon Religion, better it were my pen ſhould cleave to my fingers, but partly to warn us, That the conceit of our religion draw us not into the like tranſgreſſion (for pride and ſelf-conceit, as appears in the ſame iſtance, *Numb. 16. 3.* are principall actors in ſedition and Rebellion) and partly to ſhew how little cauſe we have to be ſwayed even by religious multitudes, there being in them no infallibility, though they be never ſo famous for the profeſſion of

* Our of their pride they told *Moses* and *Aaron*, they took too much upon them.

And therefore if we have been deceived, let us yet return to our duty again. It is good counſell given by *Eleazar*, *Iob. 15. 31.* Let him that is deceived truſt in vanity;

* 'Twas
so with
Dathan
and Abi-
ram, their
cause was
bad, but
their con-
fidence
was won-
derfull
and that
even unto
death.

Numb. 26.

27.

1st. 26.

52.

that which is our error
let it not be our confidence,
which is our sin, let it not be
steemed as the principall part
of our sincerity. Let us not prete-
nd that we take up Arms for
Lord Jesus Christ; he is not wil-
ling thus to be defended, he
buked Peter for drawing his
sword in his defence; and added
further a generall commination
all they that take the sword, mean-
ing against the Magistrate, shall
perish with the sword, *Matth. 26.*
And certainly if we look over
Histories, we shall finde the evill
of things to have been agreeable
to this commination; even in
ages. Unnecessary Wars have
seldome good successe, especially
those that are taken up by sub-
jects against their Sovereigns.
They may prosper for a while
but the end is seldome blessed.
See what examples the Scriptures

it self doth furnish us withall.

The Sodomites rebelled against

Chedorlaomer and were taken cap-

tive! Gen. 14. Zedekiah rebelled

against Nebuchadnezzar and be-

sides many other miseries, * had

his eyes put out. The confusion

of Korah and his associates was

mentioned before. And did not

Isabalon likewise come to a

dolefull end? Did it go well with

Sheba or * Adonijah? had

any peace? The * Gileadites

of Gilead that among the Jews

were so rebellious against the

Emperours, how many

multitudes of them came to a

shamefull death? and among the

all some of them being at their

devotion, Pilate came upon them

and mingled their blood with

their sacrifice, Luk. 13. 1. And

the Jews universally, when uni-

versally they * rebelled against

the Romans, they were wholly

N

ruined

* 2 King.

25.

* 2 Sam.

18.

* 2 Sam.

20.

* 1 King.

1. & 2.

* 2 King.

9. 31.

* Act.

136.

37.

38.

Joseph.

Antiq.

Judae: lib.

18. cap.

1.

* Ios. ph. de

bello lu-

daic: lib. 2.

cap. 17. & 8.

ruined and the Nation rooted out
and scattered all the world over.
Nay, there is a worse thing yet
behinde, the Apostle tells us that

* *Iude v. 8.* they * who *desire dominion and*
II. *speake evil of dignities* (being

* *vers. 16.* * *murmurers and complainers*
that is, ambitiously factions

* *vers. 19* * *separating themselves*
he there doth further describe

* *Though* them) their doome is to *perish*
all Magi- *in the gain-saying of Core.* that

strates be is, they imitate him in their sin
not imitate and they shall partake with

diately by him in the condemnation
God him. And yet once again to descend

self scrup, low as to words and speeches
as *Moses* *Israhites* did but question with

and *Aaron* were; yet

they that rise up against them, involve them
selves in *Korahs* sin, and draw upon them

selves *Korahs* punishment, as in this place
the Apostle appears.

them.

knowned and be guiltlesse?

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themselves how King *Saul* could save them, and therupon comitted to bring presents unto him, and this very thing was imputted unto them as a heinous transgression, and themselves reputed for it no better then the Children of *Belial*. 1 *Sam.* 10. 27.

But on the other side, see what blessings God hath in store for those, who in all lawfull things yield obedience to those that are over them. The first* Commandement is a Commandement with promise; the blessing of long life is promised to them that keep it. * *Ephes.* 6. 2.

And the Preacher tells us, that *who so keepeth the commandments* (speaking of the Kings commandement) *shall feel no evil thing.* A * *Eccles.* 8. 5.

A most notable example of Gods singular favour towards them that are obedient in this kinde, we may see in the *Rehabites*. * *Ier.* 35.

Thus saith the Lord of Hostes, the 18, 19.

God of Israel, Because ye have obeyed
 the Commandement of Jonadab
 your father, and kept all his precepts,
 and done according to all that he
 hath commanded you, therefore thus
 saith the Lord of hostes the God of
 Israel, Jonadab the son of Rechab
 shall not want a man to stand before
 me for ever, that is, his Posterity
 shall never be cut off; such a love
 bears the Lord to them that are
 obedient to their Superiours.
 Observe likewise the reward of
 obedience upon those famous
 Princes of Israel *Caleb* and *Ioshua*.
 A rebellious mutinie and sedition
 is raised against *Moses* and *Aaron*
 by ten of the Spies that were
 sent to search the land of *Canaan*.
 the relation of this mutinie will
 finde in the book of *Numb.*

* In the 13. & 14. The ten Spies brought
 up an ill report upon the land
 of the * cap. 13. And thereupon all the
 Chapter. congregation of *Israel* murmured
 against

against *Moses* and *Aaron*, cap. 14.
verf. 2. Such is the mischief of a
slanderous report, when once it
is raised, it infecteth thousands.
And such is the * simplicity of
the credulous multitude, every
false report of a few seditious
spirits is enough to put them into
a rebellion against their Magi-
strates; all the congregation mur-
mured against *Moses* and *Aa-
ron*. And they said one to ano-
ther, verf. 4. Let us make a Cap-
tain, and let us return into Egypt.
And when they were dissuaded
from this seditious course, they
were ready with cruelty to mur-
der their brethren that advised
them to a more peaceable & duti-
full carriage, * The Congregation
bade stone them with stones vers. 10.

* *Sheba*
did but
blow a
Trumpet
upon a
slender
pretence,
and all
Israel for-
sook their
good
King *Da-
vid*, and
followed
the ring-
leader of a
rebellion,
2 Sam. 20.

1, 2.

* That is, they spake one to another, that
they should stone *Ioshua* and *Caleb*.

Here's the lively Character of
 cursed sedition; new Captains to
 lead them; & a mercilesse dealing
 with all those that dare gain-say
 or oppose them; yea though it
 be done never so sweetly with
 most friendly advice; and most
 Christianish Counsell for their own
 good! In the relation of this
 mutinie it is said of Caleb, that he
had another spirit with him, vers. 24.
 He was not like to this seditious
 company; for he *stilled the people*
before Moses, cap. 13. 30. And
 when he saw their Rebellion, he
rent his clothes, and spake to all the
company to diswade them, though
it were to the hazard of his life,
cap. 14. 6, 7, &c. Now behold the
 reward both of the one and of
 the other. All the seditious mul-
 titude are excluded, and Caleb
 onely with Ioshua, who joyned
 with him, are admitted into the
 Land of Canaan: And yet that is

not all, it was no little comfort
and happinesse, besides all this
unto Caleb, that the Lord was so
graciously pleased to honour him
with that high title of being his
servant, & with that singular com-
mendations of having another
spirit i Betmy servant Caleb had
another spirit with him & he hath fol-
lowed me fully & well & he is
the land, where i will be with him, and his
(all shall possess it, v. 24. Thus were
Caleb and Josue for that which is
spoken of one, is to be understood
of both, as appears, *Numbers* 14. 6.
v. 32. 1. 2. thus I say, were they
rewarded for their, paterable,
quiet, and dutifull behaviour to-
wards their superiours. I will
add but one instance more, and
that is the Children of those sedi-
tious parents, that were kept out
of the Land of Canaan, they were
not warning by the example of
their Fathers, promised better
obedience

obedience unto Iosbua their Governour, saying, *All that thou commandest us we will do, and whither soever thou sendest us we will go.* Josh. i. 16. And was not their reward answerable: their Enemies were vanquished, and themselves brought unto and settled in that good Land, out of which their Fathers for their mutiny had been excluded.

See then, here is life and death, blessing and cursing, good and evil, let us choose life, that we may continue to live in the good Land which God hath given to our Fathers, and that in the end our Soules may be received into the Land of everlasting life; we cannot but confesse, that we may justly say, It was better with us in the time of our obedience then now it is; there was more safety to our persons, more security to our Estates, more peace to him

combedo

that

that went out, and to him that came in, yea more comfort in our souls, Gods publike worship more duly celebrated and duties of charity between man and man more Christianly exercised.

Why then should we not * re- * *Redit*
 turn to our former condition? *pravarica-*
 * *Turn ye unto me, saith the Lord of Hostes, and I will turn unto you, saith* *cor. 1s. 46.*
the Lord of Hostes. Let us return 8
 to our obedience which God re- *Zeck. 1. 3.*
 quires, and then we may hope
 the Lord the God of Peace, will
 again settle us in Peace here; and
 preferre us hereafter to ever-
 lasting Peace. To this great and
 glorious Lord God, the God of
 Peace, be glory in the Church by
 Christ Iesus, throughout all Ages
 world without end, A M E N.

FINIS.

Unwilling and be guiltless?

that were our, and to him that
in, yet more common in our
soul, Gods public worship
more duly celebrated and there
of charity between man and
man more plentifully extended.
Why then should we not
turn to our Lord and
Lord we adore, and the Lord of
the Lord of Hosts, Lord of
our obedience who is Lord of
ours, and then we may hope
the Lord the God of Peace, will
again settle us in Peace, and
preserve us hereafter to ever-
lasting Peace. To this we stand
glorious Lord God, the God of
Peace, be glory in the Church be
Lord I am throughout all ages
word without end. Amen.

FINIS

